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SIR WILLIAM OSLER ON THE CLASSICS

In *THE CLASSICAL WEEKLY* 21.171, note 3, I called attention to the fact that little space would be devoted, in future, in *THE CLASSICAL WEEKLY* to papers on the value of the Classics. The reasons for the adoption of such a policy were set forth plainly there. Of course this will not prevent the publication, now and again, of really worth-while utterances on this topic.

I have long been interested in the life and the writings of Sir William Osler, the famous physician. I found solid satisfaction in reading, with care, *The Life of Sir William Osler*, by Harvey Cushing (Oxford, at the Clarendon Press, New York, Oxford University Press, 1925, 1925. Pp. xvi + 685; xii + 728). I found special delight in noting the classical allusions, and the evidences that, though Dr. Osler's training was, always, preeminently that of the man of science, his interest in the Classics and his knowledge of them might well put to the blush many a professed and professional teacher of the Classics. Of that interest he gave ample evidence in the address which, on May 16, 1919, he delivered to the annual meeting of The Classical Association of England. He was then, after a great career in Canada, in Philadelphia, and in Baltimore, Regius Professor of Medicine at Oxford, and President of The Classical Association. An abstract of this address, with quotations and comments, was given by me in *THE CLASSICAL WEEKLY* 13.89-90 (January 19, 1920). Some day I hope to give, in detail, the results, on the classical side, of my study of Dr. Cushing's life of Sir William Osler.

At present, I wish to call attention to a passage which I read again, lately. I found it this time in a handy and beautiful little volume, entitled *The Student Life and Other Essays*, By Sir William Osler (London, Constable and Co., Limited, 1928. Pp. xxxvi + 145. The book costs less than a dollar). The volume contains four essays: *The Student Life* (1-46. This essay could be read with great profit by every student of every subject, including the Classics); *Man's Redemption of Man* (49-71); *A Way of Life* (75-99); *Science and Immortality* (103-145).

In the essay entitled *Man's Redemption of Man* there is a passage which I shall quote here in full (53-57)¹:

Man's redemption of man is the great triumph of Greek thought. The tap-root of modern science sinks deep in Greek soil, the astounding fertility of which is one of the outstanding facts of history. As

Sir Henry Maine says: "To one small people... it was given to create the principle of progress. That people was the Greek. Except the blind forces of Nature nothing moves in this world which is not Greek in its origin." Though not always recognized, the controlling principles of our art, literature and philosophy, as well as those of science, are Hellenic. We still think in certain levels only with the help of Plato, and there is not a lecture room of this university <Edinburgh> in which the trained ear may not catch echoes of the Lyceum. In the introductory chapter of his *Rise of the Greek Epic*, Professor Murray dwells on the keen desire of the Greeks to make life a better thing than it is, and to help in the service of man, a thought that pervades Greek life like an aroma. From Homer to Lucian there is one refrain—the pride in the body as a whole; and in the strong conviction that "our soul in its rose-mesh" is quite as much helped by flesh as flesh is by soul, the Greek sang his song, "For pleasant is this flesh." The beautiful soul harmonising with a beautiful body is as much the glorious ideal of Plato as it is the end of the education of Aristotle. What a splendid picture in Book III. of the *Republic*, of the day when "our youth will dwell in a land of health, amid fair sights and sounds and receive the good in everything; and beauty, the effluence of fair works, shall flow into the eye and ear like a health-giving breeze from a purer region, and insensibly draw the soul from earliest years into likeness and sympathy with the beauty of reason." The glory of this zeal for the enrichment of the present life was revealed to the Greeks as to no other people, but in respect to care for the body of the common man, we have only seen its fulfilment in our own day, but as a direct result of methods of research initiated by them.

Philosophy, as Plato tells us, begins with wonder; and, staring open-eyed at the starry heavens on the plains of Mesopotamia, man took a first step in the careful observation of Nature, which carried him a long way in his career. But he was very slow to learn the second step—how to interrogate Nature, to search out her secrets, as Harvey puts it, by way of experiment. The Chaldeans, who invented gnomons, and predicted eclipses, made a good beginning. The Greeks did not get much beyond trained observation, though Pythagoras made one fundamental experiment when he determined the dependence of the pitch of sound on the length of the vibrating cord. So far did unaided observation and brilliant generalisation carry Greek thinkers, that there is scarcely a modern discovery which, by anticipation cannot be found in their writings. Indeed one is staggered at their grasp of great principles. Man can do a great deal by observation and thinking, but with them alone he cannot unravel the mysteries of Nature. Had it been possible, the Greeks would have done it; and could Plato and Aristotle have grasped the value of experiment in the progress of human knowledge, the course of European history might have been very different.

This organon was absent, and even in the art of medicine Hippocrates with all his genius did not get beyond highly trained observation, and a conception of disease as a process of Nature. The great Pergamite, Galen, did indeed realise that the bare fact was only preliminary to the scientific study of disease by experiment, and to the collecting of data, from which principles and laws could be derived. On the dark horizon of the ancient world shone the brightness of the Grecian dawn so clearly that the emancipated

¹In the volume from which I am quoting there is nothing, aside from incidental remarks or allusions in the addresses themselves, to show when, where, and under what circumstances the addresses were delivered. The address, *Man's Redemption of Man*, was delivered at Edinburgh, July 3, 1910. In 2.228-230 Dr. Cushing describes the occasion, a medical meeting. The address was a "lay sermon", part of a memorial service for Dr. Robert Koch.

mind had an open way. Then something happened—how, who can tell? The light failed or flickered almost to extinction: Greece died into a mediaevalism that for centuries enthralled man in chains, the weary length of which still hampers his progress. The revival of learning awakened at first a suspicion and then a conviction that salvation lay in a return to the old Greek fathers who had set man's feet in the right path, and so it came about that in the study of chemistry, and in the inventions of Copernicus, Kepler and Galileo, modern science took its origin. The growth of the experimental method changed the outlook of mankind, and led directly in the development of the physical and biological sciences by which the modern world has been transformed.

CHARLES KNAPP

VISCOUNT BRYCE AND THE CLASSICS

In *The American Historical Review* 33.121-126 (October, 1927) there was a review, by Charles W. Colby, of H. A. L. Fisher, James Bryce (Viscount Bryce of Dechmont, O. M. (New York, Macmillan, 1927. Pp. xi + 360; vii + 360). Parts of this review interested me greatly. Readers of *THE CLASSICAL WEEKLY* will find in them interest and profit; they will, also, be reminded again that they can find matters of use to them in many a work which, on its surface, has no connection with the Classics.

Those who are still stubborn enough to believe that *literae humaniores* furnish a splendid and solid groundwork for historical scholarship will not fail to note that Bryce was well drilled in both Greek and Latin. Family tradition required that he should attend the University of Glasgow, and thither he went at sixteen to appease an intellectual curiosity which when he died at 83 was still unquenched—like his zest for life which Mr. Fisher calls "unsatisfied and insatiable".

...Another item from this <autobiographical> sketch of Glasgow days is no less significant. In characterizing Lushington, Bryce says: "He also gave us English pieces to turn into Homeric hexameters. This is the only kind of classical verse composition I ever enjoyed or attained any facility in, perhaps because Homer appealed to me more than any of the ancient poets, and I could remember the verses better. A great many passages naturally clung to one's memory, but some I set myself to learn and learnt very easily. I think it was in one day that I got by heart the whole of the eighth book of the Iliad, which struck me as particularly splendid in its majestic roll". Among memory-feats it will take a good deal to beat this, and as a tribute to Homer the incident may be placed in the same bracket with that regarding the circumstances through which Schliemann at a like age determined to excavate Troy.

The discipline in the classics upon which Bryce entered at Glasgow was continued at Oxford. Winning a scholarship at Trinity—first among twenty-seven competitors—he proceeded to gain the Gaisford Prize for Greek prose and the Gaisford Prize for Greek verse. In Greats he was "distinctly the best" of the two first classes in 1861 and was publicly complimented by the examiners—"a very signal and unusual honour". Simultaneously he was placed in the first class in law and modern history, adding the Vinerian Scholarship in law. As a further illustration of his command of the classics it may be mentioned that when Regius Professor of Civil Law at Oxford he displayed great talent and facility in preparing those Latin speeches which he was called upon to deliver when presenting the recipients of honorary degrees. On the inauguration

of Lord Salisbury as chancellor of the university he composed fifty of these speeches in two days. With such qualifications it was an easy matter for him to conduct conversation in Latin with Padre Tosti during the days he spent at Monte Cassino.

It seems desirable to stress the fact that Bryce possessed a wide and thorough knowledge of Greek and Latin, because this part of his training proved to be of such high and practical value. It gave him a deep groundwork for those studies which bore fruit in *The Holy Roman Empire*, and from the classics he gained a sense of symmetry and proportion which is one of the outstanding features of that work. Latin also directed him toward Roman law, with results which were of great consequence to the study of the subject at Oxford, and of still greater consequence to the public at large through the use which he made of Roman jurisprudence throughout his studies in politics. Though he never wrote the work on Justinian which was looked for from him so long, the *Corpus Juris Civilis* was everpresent in his thoughts regarding polity, furnishing him with an invaluable standard of comparison and contrast.

CHARLES KNAPP.

SAMUEL BUTLER AND HOMER ONCE MORE

Not content with essaying to prove that the *Odyssey* was the work of Nausikaa, Samuel Butler propounded a view of the geography of that poem which was as novel as the chaplet with which he crowned the princess¹. Briefly, his view is this, that the Scheria of the *Odyssey*, where Odysseus was wrecked and subsequently told his adventures in perilous seas, is drawn from, and is, Trapani, in the western part of Sicily; that the Ithaka of the poem is drawn from the same place; that the islands of the poem are drawn, not from the Ionian Islands, as everybody had always believed, but from the Aegadean group of islets off Trapani; and that the voyagings of Odysseus were nothing more than a circumnavigation of Sicily, beginning and ending at that same place. Trapani is in fact the central point of the scheme; Butler's method was to discover there a certain number of local features corresponding to those described in the *Odyssey* as belonging to Scheria and to Ithaka. "Four well marked ones", he says², "would be sufficient. Make it five and we may be sure", and he finds the required number.

It is the old question of the force of circumstantial evidence. A famous instance from another familiar and never ending controversy comes to one's mind at once. Macaulay, in his essay on Warren Hastings³, enumerated five marks which were to be found in both Sir Philip Francis and the letters of Junius, and observed that "if this argument does not settle the question, there is an end of all reasoning on circumstantial evidence". But the question was not settled, and there has not been an end of such reasoning. In the same way Butler calls on his opponents to "bring forward some other place in which the same points of

¹For Butler's views see his work, *The Authoress of the Odyssey*, first published in 1897. A reprint of this work was issued, a few years ago, by Butler's biographer, H. Festing Jones. The work was briefly discussed by Professor Samuel E. Bassett in *THE CLASSICAL WEEKLY* 18.29-30.

²*The Authoress of the Odyssey*, 159.

³*Critical and Historical Essays*, 618-619 (London, 1869).

correspondence are found combined", adding, for their effectual discouragement, that he was sure the attempt would never be made! Yet, not long after he wrote, investigations of the Odyssean geography were undertaken which have provided a sufficient answer to his challenge.

The Scheria of the Odyssey had been the subject of many learned treatises, mostly made in Germany, and made with the object of proving that it was a fabled country that had never existed. Some still believe this. M. Victor Bérard, however, in his notable work, *Les Phéniciens et l'Odyssee*⁴, written after the most painstaking personal inquiry on the spot, came to the conclusion that Scheria is just the island the ancients believed it to be, namely Corfu. In this belief he has been followed by Dörpfeld⁵; the view has been accepted and confirmed by other writers. These two authorities may be right or they may be wrong, but any reader of Bérard's book can satisfy himself that he has discovered as many identifying marks in Corfu as Butler found at Trapani.

As regards the Ithaka-Trapani equation, local marks to the required number have been found elsewhere, and not in one locality only, nor in two only, but in three. They are exhibited to the satisfaction of many in Thiaki, the old traditional Ithaka. Next, they have been found in great fullness, as those familiar with the literature of the Leukas-Ithaka controversy⁶ know, in Leukas or Santa Maura (to the north of Thiaki). Lastly, they have been found in Cephalonia, to the west of the same island. A Dutch gentleman, Goekoop by name, and a man of means with which at first he helped Dörpfeld, became an inquirer himself, and published his discoveries in a book, *Ithaque La Grande*⁷. It is interesting to see how glibly and confidently this new participant in the dispute recovers one after another of the Odyssean landmarks in the island of his choice. In Butler's words he just "hit on" Cephalonia, and Cephalonia had to do.

It is quite possible that other claimants as suitable may be found, since hills and caves and capes and coves, and even ancient remains capable at a pinch of doing duty as the residence of Odysseus are far from rare in these islands.—I have not had long to wait. The process of identification goes on, and, since I wrote the above, Ithaka has been found in Corfu by R. Hennig, in the *Geographische Zeitschrift* 33.22. Still more recently Corfu has been identified with the Homeric Dulichium by Professor A. D. Fraser, who makes Thiaki the Homeric Asteris⁸. No one so far has sought to violate the serene seclusion of Zante, but a day may come when this will be done.

So Butler's bold defiance has been met. It will of course be open to his followers to assert that the

Trapani 'marks' are superior, but that will be no easy task. There are other difficulties. I pass his reconstruction of the Great Wandering of Odysseus, on which volumes had been written and maps published before Butler wrote. Others have appeared since and continue to appear. The latest, and not the least striking—for example, the mysterious isle of Calypso is now located in the heel of Italy's boot—is by Dörpfeld⁹. The flood is not subsiding, and it is to be feared that Butler's identifications have been submerged by it.

But, apart from this, it may be asked why Nausikaa, if she is drawing the great islands of the west from the Aegadean group, describes them as lying off the coast of Elis in the Peloponnesus. The description surely cannot apply to islands lying four or five hundred miles away, and with all the bulk of Sicily between. Again, she represents Telemachus as sailing, between sunset and dawn, from the Peloponnesus to Ithaka (Odyssey 15. 296, 495). That suits the Ithaka of tradition perfectly; to an Ithaka off the west coast of Sicily the voyage would have taken a Homeric ship four or five times as long. Yet again, does it not seem unlikely, a priori, that an ancient poet or poetess would roll two localities into one in the way Butler suggests? For early times the suggestion seems hard to reconcile with the principle which the men of old themselves approved, *haploun to palaion*, that is, ancient (literary) ways were simple ways.

The new view of Homeric geography propounded by Butler was received by the Homeric world with extreme coldness. Oblivion indeed seems to have looked it in the face without "forgetting her mission", for, in the welter of topographical discussion that Bérard, Dörpfeld, and others have provoked during the last quarter of a century, it is rarely, if ever, referred to. It was a grievance of Butler's, though he himself was far from admitting it, that Sir Richard Jebb, in a new edition of his book, *Homer: An Introduction to the Iliad and Odyssey*, published just after Butler had promulgated his theories, took no notice of them¹⁰. In the Preface to his book, *The Authoress of the Odyssey*, Butler remarks on the omission, and *more suo* turns it to account. "I know very well", he says (vii), "what I should have thought it incumbent on me to do had I been in his place, and found his silence more eloquent on my behalf than any words would have been which he is at all likely to have written, or, I may add, to write". One pauses to dwell with amazement on the assurance that inspires these words. The silent amusement—or more—with which the novelties were treated is converted into a certificate of impregnability! A Frenchman's 'Pyramidal, hein?', is hardly too severe a comment.

Not content with disposing of these large questions, Butler set himself to give the world translations¹¹

⁴Paris, Librairie Armand Colin (1902).
⁵See the Karte von Griechenland, Tafel I, in his *Alt-Ithaka* (Munich, Richard Uhde, 1927).

⁶For bibliographies of the controversy reference may be made to my own paper, *Recent Homeric Literature*, *Classical Philology* 7 (1912), 190-211 (see pages 210-211), and to Dörpfeld, *Alt-Ithaka* (see above, note 5).

⁷Published at Athens, by Beck and Barth (1908).

⁸In a paper entitled *Homer's Ithaka and the Adjacent Islands*, *Classical Philology* 23 (1928), 213-238. <See THE CLASSICAL WEEKLY 22.155. C. K. >.

⁹See *Homer's Odyssee*, von Wilhelm Dörpfeld und Heinrich Rüter, *passim* (Munich, Buchenau und Reichart, 1925).

¹⁰Butler promulgated his theories before he published his book, *The Authoress of the Odyssey* (see above, note 1). Jebb's second edition appeared between that time and the publication of *The Authoress*.

¹¹Professor S. E. Bassett discusses those in THE CLASSICAL WEEKLY 18.30-31.

of the epics which should at last be of the right kind, there being, he affirmed in his saucy way, no prose translations then in existence readable or "even tolerable". One of these despised reproductions was the much admired version of the *Odyssey* by Butler and Lang, the latter of whom makes, in the Preface to his translation of the Homeric Hymns, a deliciously playful rejoinder to Butler's views on the translation of the epic. Lang, it may be added, dealt with Butler also in *Longman's Magazine* 20 (1892), 215, 30 (1897), 276 (under the caption *At the Sign of the Ship*). In one of these papers he criticizes Butler quietly till he reaches a reference by the latter to "Mrs. Homer", a piece of buffoonery which proves the limit of Lang's endurance. "Oh", he shouts, "tell that Homeric lore to Ally Sloper's Journal".

Butler's declared purpose in his "Translations" was simplicity of treatment. But something more than that was required. The qualities of the Homeric style were stated, one might say authoritatively, many years ago by Matthew Arnold. One of them was the nobility of the language; the diction never, whatever the subject, falls below a certain level of dignity. No characteristic is more marked than this; surely it should be reflected, and not flouted, in a rendering in another language. Butler, on the contrary, seldom gives us the nobleness of the original, though there are passages which show what he could have done had his aim been different. There is even, especially in his *Odyssey*, a deliberate and frequent resort to expressions which would be in place in a version of one of Aristophanes's plays, or in a mere farce, but which in a rendering of Homer only displease and irritate the reader. The misdeeds of Penelope's wooers are "scandalous goings-on". The Cyclops, hurling a rock, comes near "pounding into a jelly" the heads of the crew of a ship and its "timbers". The ogre himself is "a horrid creature". "You precious gods", and even "you precious idiot" are other unseemly specimens. The grave Homeric formula, 'what word hath passed the barrier of thy lips?', becomes "what are you talking about?", perhaps "what *are* you talking about?" Surely a critic did not go too far when he charged Butler with the "vulgarisation" of Homer. In *The Classical Review* 15 (1901), 221 Mr. F. M. Cornford, reviewing Butler's version of the *Odyssey*, observed that it could "hardly be called a translation, unless it be in Quince's sense: 'Bless thee, Bottom! bless thee! thou art translated'..."

Another piece of Butler's Homeric work is perhaps worth mentioning, as not being so generally known. It will be found in his Note-books¹². Though in substance a trifle, it is a genuine *tour de force*, for it is a translation into good Homeric hexameters of Mrs. Gamp's philanthropic outburst in Martin Chuzzlewit, beginning, "'Mrs. Harris', I says to her, 'dont name the charge'...", and ending with the request to "'leave the bottle on the chimley piece'". Mrs. Harris is described in the Greek, as a purely mythical being should be, in noble epic phrase, "spouse of the godlike

Harrisiades", and the gentleman (Pecksniff) Mrs. Gamp eyed as she spoke appears as "Pexneiphos". The Homeric commonplace is freely adapted to the actors and their surroundings, and the whole is much more palatable to the Homeric student than the reverse operation which had its inspiration in Tottenham Court Road.

Butler's essay, *The Humour of Homer*¹³, has also found admirers. It is as clever and entertaining as all his work is, but spoiled to many by the—not to put it strongly—supercilious manner in which the efforts of his predecessors to understand the epics are treated. "The Dons of Oxford and Cambridge from generation to generation" could not see what was obvious to Samuel Butler. "But what else can one expect from people, not one of whom had been at the very slight exertion of noting a few of the writer's main topographical indications, and then looking for them in an Admiralty chart or two?" This is what he himself did at the British Museum, and forthwith all was light.

In a passage in his Note-books he named the great ones of the earth in all its ages whom he would like to meet when he passed beyond the bourne to the regions of the blessed. Among them we are not surprised to find Homer, author of the *Iliad*, and Nausikaa, "Authoress of the *Odyssey*". We hope he had his heart's desire, and can well believe that, when he and Homer forgathered in Elysium, explanations would be given and accepted, and that any rancor felt by Homer at the outrage on his *Odyssey* would be wheedled out of him, and would yield to bursts of hearty Homeric laughter. But we may venture to doubt if matters arranged themselves so easily on the occasion when ghost met ghost in the persons of our pert Homeric student and his "headstrong" Authoress. It may be that for once the militant attitude habitual to Butler was subdued to the cooing of a dove; it may even be that he discovered *furens quid femina possit*. For we cannot help recalling his own words about her, that "next to the glorification of woman, she considered man's little ways and weaknesses¹⁴ to be the fittest theme on which her genius could be displayed".

ST. ANDREWS, SCOTLAND

A. SHEWAN

CICERO, DE NATURA DEORUM 1.92

In Cicero, *De Natura Deorum* 1.92, Cotta, the Academic, is pointing out the futility of providing the Epicurean god, in his human form, upon which Epicurus insists, with members and organs for which, on the Epicurean view, he has no use:

...Quid enim pedibus opus est sine ingressu? quid manibus, si nihil comprehendendum est? quid reliqua discriptione omnium corporis partium? in qua nihil inane, nihil sine causa, nihil supervacaneum est; itaque nulla ars imitari sollertiam naturae potest.

Apparently *itaque* is the reading of all the manuscripts; it is given without comment by Schoemann, Stickney, and Plasberg (in the Teubner text, 1917).

¹²The Note-Books of Samuel Butler, 313 (London, A. C. Fifield, 1913).

¹³Cambridge, Metcalfe, 1892.

¹⁴The italics are mine.

J. B. Mayor brackets from *itaque* to *potest*, with this note: "...The sentence comes in awkwardly, and Heindorff proposed to read *ut—possit*...; Stamm...thinks it is an interpolation from 11.81 (*naturam*) *cujus sollertiam nulla ars, nulla manus, nemo opifex consequi potest imitando*..."

The awkwardness might be removed by reading *ita* for *itaque*. This use of *ita*, modifying a whole clause, and explaining or accounting, in an emphatic way, for the statement immediately preceding, is well established for Plautus. I have noted eight instances in the *Trinummus*, seven in the *Rudens*, and at least seven in the *Captivi*, though in the indices to well known editions, such as Tyrrell's *Miles*, Lindsay's and Elmer's *Captivi*, the usage is commonly ignored. It is frequent with adjectives of number: *ita omnis de tecto deturbavit tegulas*, *Rudens* 87; *ita plerique omnes iam sunt intermortui*, *Trinummus* 29; *ita cuncti solstitiali morbo decidunt*, *Trinummus* 544. In Silver-Age Latin *adeo* has taken the place of *ita* in this use: *adeo nulla uncia nobis est eboris*, *Juvenal* 11.131.

The usage is of paratactic origin, and idiomatic translation is not always easy. Some editors suggest "so true is it that", which is heavy, others "for indeed", which gives the meaning, but loses sight of the original character of the construction. Here the meaning is, 'What need is there of all the other parts of the bodily system, that system in which there is nothing without purpose or design, nothing superfluous: (for) the knowingness of nature no art can rival?'

Cotta uses throughout the most nervous and idiomatic colloquial Latin¹, so that there is nothing irrelevant in seeking to establish such a use of *ita* in Cicero by reference to Plautus. In § 73 Cotta uses *ita* in this way, in a form which shows clearly how the construction had originated: *Sed hunc Platonium mirifice contemnit Epicurus: ita metuit ne quid unquam didicisse videatur*, 'For this follower of Plato Epicurus expresses the most unqualified contempt: he is so afraid (for he is afraid) of appearing', etc. The construction is paratactic with reversal of the order of the clauses; instead of 'he is so afraid that he expresses' we have the more simple 'he expresses contempt: he is so afraid'. For parallels to another idiom of Cotta's, *numme* in § 88, one might also have recourse to Plautus (as well as to those other masters of the vernacular, Afranius and Laberius; see E. B. Lease, *The Classical Review* 11.348).

AUCKLAND UNIVERSITY COLLEGE,
NEW ZEALAND

A. C. PATERSON

AN IMPORTANT CORRECTION BY FR. ATHANASIOS AN INTERESTING COINCIDENCE

In *THE CLASSICAL WEEKLY* 22.78-80 (December 17, 1928) there is a very careful review, by Professor Christopher G. Brouzas, of a book by William Miller,

<1Cotta's language thus approaches the language of Cicero's Letters. The resemblance of the language of Cicero's Letters to that of Plautus has often been noticed. Convenient discussions of the matter may be found in *The Correspondence of M. Tullius Cicero*, edited by R. Y. Tyrrell and L. C. Purser 1st, 77-83 (London and New York, Longmans, Green and Co., 1904), and R. Y. Tyrrell, *Cicero in his Letters, lxxii-lxxix* (London and New York, Macmillan, 1891). C. K.>.

A History of the Greek People (1821-1921). In spite of all the pains devoted to this review by Professor Brouzas and by myself, there is a serious slip in it. The slip occurs in the account given (page 78, column 2, bottom, page 79, top, and note 3) of Mousouros, author of a Greek translation of Dante. The reference to Sandys, *A Short History of Classical Scholarship*, 186, is utterly irrelevant; it has to do with a Musurus centuries earlier than the author of the Greek version of Dante.

The slip was called to my attention by Fr. Athanasios, O. S. B., Librarian of Conception Abbey, Conception, Missouri. Under date of December 29 last, Fr. Athanasios wrote me as follows:

"Coming home from a two weeks' absence I found, among other things, the latest number of *THE CLASSICAL WEEKLY* and a package of second-hand books I had ordered from England. Among these books was Dante's *Purgatorio* in Greek. Then, looking through *THE CLASSICAL WEEKLY* I read the review of Mr. Miller's *History of the Greek People*, and there I found 'the Turkish minister, Mousouros, the translator of Dante...' The translator is not 'Marcus Musurus...the great classical scholar...', but Konstantinos Mousouros, who dates his Preface in London, 1884. On the English title-page of the book he appears as 'Musurus Pasha, D. C. L.'"

It was clear, of course, that Fr. Athanasios was entirely right. I wrote to him, at once, expressing regret at the error in *THE CLASSICAL WEEKLY*, thanking him for setting the matter right, and asking for more information about the book.

Fr. Athanasios replied promptly, giving me far more information than I can use in these columns. I had to lay the matter aside to a more convenient season. The volume, it appears, is a large octavo volume, measuring about 14 by 22 centimeters. It has 14 plus 324 pages; pages 263-320 are devoted to notes. Fr. Athanasios says, "About the author I have found out nothing save that he was Turkish Minister to England and died in 1891".

The volume has two title-pages, one in Greek, one in English. The English title-page runs thus: "Dante's *Purgatorio* Translated into English Verse By Musurus Pasha, D. C. L." The book was published in London, by Williams and Norgate (1884).

I have space only for one or two more quotations from Fr. Athanasios's second letter.

"Musurus's meter is a puzzle to me. He uses a line of twelve syllables, disregarding quantity and (usually) accent, except that the next to the last syllable always has an accent. The meter must be late Byzantine. The nearest approach to an explanation I have found is in K. Krumbacher, *Geschichte der Byzantinischen Litteratur*², 648-649, in an account of 'Die metrischen Formen der byzantinischen Poesie' (Munich, Beck, 1897). The meter seems to be a pseudo-iambic or pseudo-choliambic trimeter...."

...A confrere of mine who is a good Dante scholar and also knows Greek (both ancient and modern) well tells me that Musurus's translation is correct, but not poetic".

CHARLES KNAPP

AGAIN THE EFFECT OF WIND ON THE LEVEL OF WATER

I have just been reading the note in *THE CLASSICAL WEEKLY* 21.193 concerning the effect of wind in raising or lowering the level of water in bays or in rivers. I can confirm your statement by my experience in Venice. A strong East or Southeast wind drove the water of the Grand Canal right over the *Via di Schia-*

vonì. The ground floor of our hotel was inundated, and the restaurants on the northern side of the Piazza di San Marco were flooded. The pathways along the sides of the Canal were covered so that one could not pass by them to the station.

The British Consul at Venice, Mr. Alan Napier, writes me as follows:

"I have no means of ascertaining details of the flood which occurred at Venice some 10 or 12 years ago.

These floods occur not infrequently, and are due, as you state, to a succession of sciroco or south easterly winds driving the seas up the Adriatic. When these winds synchronize with a new or full moon the tides attain their maximum height which is approximately one metre over medium height. These exceptional tides generally occur in the late autumn or early spring and last as a rule for two days, but depend entirely upon the prevailing wind.

In the same way when, as frequently occurs in winter, there is a succession of north easterly winds, the tides are extremely low and many of the smaller canals become too shallow for ordinary navigation purposes".

THE OUSELS,
TUNBRIDGE WELLS, ENGLAND

J. S. PHILLPOTTS

BACCHYLIDES 16 (OR 17). 112

In Bacchylides 16(17).112 the manuscript clearly shows $\alpha \nu \nu \alpha \mu \phi \epsilon \beta \alpha \lambda \epsilon \nu \alpha \iota \omega \nu \alpha \pi \rho \phi \upsilon \rho \epsilon \alpha \nu$. Here $\alpha \iota \omega \nu \alpha$ is the accusative of the Doric form of $\eta \lambda \omega \nu$, 'the sea shore', but, as Sir F. G. Kenyon says, it fits neither sense nor meter. The copyist probably found AION; this he regarded as a *vox nihili*, and so he altered it to the nearest Greek form he could think of.

The sense requires some word for a ring, since Minos had thrown his signet ring into the sea, and his challenge to Theseus required the latter to bring back the ring, as the only proof Minos would admit of Theseus's claim to be the son of Poseidon. This is confirmed by Pausanias (1.17.2-3), who reports the scene as depicted by Micon in the Theseion at Athens; it is confirmed too by the Latin writer Hyginus.

Such words for ring as $\delta \alpha \kappa \tau \upsilon \lambda \omega \nu$ or $\sigma \phi \rho \alpha \gamma \iota \delta \alpha$ cannot be brought in. But the word $\sigma \acute{\alpha} \rho \delta \iota \omega \nu$, which denoted the 'red sard', our 'cornelian', the usual material for signet-rings, would easily imply the ring; it would thus fully meet the requirements of the sense. Many great scholars have suggested words implying a robe or a mantle, but for Theseus to have brought back a scarlet mantle without the ring would have been no more an answer to the specific challenge of Minos than if Heracles, when required to bring back Cerberus, had appeared in the coat of a M. F. H. without the three-headed hound.

The word $\sigma \acute{\alpha} \rho \delta \iota \omega \nu$ would also meet the requirements of the meter; we need a cretic to answer to the strophe, 89.

Sir F. G. Kenyon is good enough to let me quote his words: "Your emendation satisfies one desideratum—the mention of the ring—and it is within the limits of palaeographical possibility". He suggests two stages in the corruption of the text. First, a scribal blunder or blunders left the meaningless AION (or ΔION) ΠΟΡΦΥΡΕΟΝ; then there was a deliberate emendation of AION (or ΔION) into AIONA with the consequent change of ΠΟΡΦΥΡΕΟΝ into ΠΟΡΦΥΡΕΑΝ.

In verses 123-124 the words $\lambda \acute{\alpha} \mu \pi \epsilon \delta' \alpha \mu \phi \iota \gamma \upsilon \nu \iota \omega \iota \varsigma \theta \epsilon \omega \nu \delta \acute{\omega} \rho \alpha$ seem to imply that, if Amphitrite, as we suggest, gave the ring, the other gods and goddesses (Poseidon, Athene, Nereus, etc.) gave further presents, perhaps a mantle, to glorify Theseus's reappearance unwetted from the sea.

THE OUSELS,
TUNBRIDGE WELLS, ENGLAND

J. S. PHILLPOTTS

Deutsche Altertumsforschung in Spanien. Wissenschaftliche Beilage zum Jahresbericht 1928-29 der Kaiser Wilhelm-Oberrealschule in Suhl. By Dr. Robert Grosse. Bamberg: C. C. Buchner (1929). Pp. 62.

It was with great pleasure that I read in THE CLASSICAL WEEKLY 22.96 the notice in which Professor Rhys Carpenter called attention to one of the greatest scholarly contributions of recent years in the field of the Classics, i.e. the third volume of Professor Adolf Schulten's Numantia.

Teachers of Latin ought, I believe, to have a more intimate knowledge of Hispania Antiqua. It is not enough to be familiar with the history of the Roman conquest and pacification of Spain, the country that produced the Senecas, Lucan, Martial, Quintilian, and Prudentius. The acquaintance with such facts, both historical and literary, ought to go hand in hand with a minimum of knowledge of the pre-Roman period in Spain, for only then can the contribution of Spain to Roman civilization and letters be more clearly visualized and appreciated.

There are many problems in connection with ancient Spain that are of great interest. The ethnography of the peninsula, the problem of early settlements, the Tartesso-Iberian civilization, the foundation of the Carthaginian Empire, and the political organization of the Spanish tribes before and after the advent of the Romans are some of them. The extent and the importance of Professor Schulten's contributions to the solution of these problems were already hinted at by Professor Carpenter in his review in THE CLASSICAL WEEKLY. I shall only add that the first volume of Professor Schulten's Numantia, entitled Die Keltiberer und Ihre Kriege mit Rom (Munich, 1914), is now considered the standard work on the ethnology of the Spanish peninsula and a starting-point for research in this field.

Yet to expect that all should read the three volumes of Numantia (not to speak of many other contributions by its author) lies in the realm of pious wish. Mr. E. S. Bouchier, in his book, Spain under the Roman Empire (see THE CLASSICAL WEEKLY 8.134-135), devotes, it is true, a part of his introductory chapter (1-20) to a very brief discussion of the pre-Roman period; yet many of his views have been superseded by more recent discoveries. Professor Carpenter, in his excellent monograph, The Greeks in Spain (see THE CLASSICAL WEEKLY 19.139-140), investigates a phase of the peninsula's past from the archaeological point of view. A little monograph, therefore, that would give a concise and dependable account of all the problems relating to Hispania Antiqua (not omitting, of course, a bibliography) would be welcome.

Dr. Grosse's pamphlet comes, so to say, in answer to the demand. He himself is a scholar of reputation, known to students of Roman military history as the author of Römische Militärgeschichte von Gallienus bis zum Beginn der Byzantinischen Themenverfassung (Berlin, Weidmann 1920). The author's aim is to awake the interest of wider circles in an important

field of research, to enable the non-scholar to obtain the necessary information about the results of Spanish 'Altertumsforschung', and to inform him of the resources that would assist him to make himself thoroughly familiar with every phase of such study (12). For this purpose Dr. Grosse included a Bibliography (3-8), consisting of two sections. Section one, which does not aim to be exhaustive, enumerates the most important works used by the author; these works, however, list other discussions of the subject. Section two is exhaustive; it lists all the seventy-three contributions of Professor Schulten. The subject proper is preceded by a short discussion of the original sources (15-17). The author then passes to his main theme, which bears the title 'Historical and Ethnographical Survey' (18-52); this is subdivided into ten chapters. Here he traces with admirable conciseness the development of Spain from pre-historical times (Chapter I) down to the nineteenth century (Chapter X: 51-52). Every problem that has any connection with Spain is touched upon here. Especially interesting is Chapter IV (31-36) in which the problem of Tartessus is taken up. Plato's Atlantis is not an Utopia. If indications are not deceptive, the riddle is now solved (by Professor Schulten, of course): Atlantis is Tartessus (34-35)! The pamphlet closes with an Appendix (53-62), which discusses in detail Professor Schulten's work and the meaning of his researches in Spain.

Those who desire a minimum of scholarly information about Ancient Spain will find in Dr. Grosse an excellent guide. He does not indulge in vague theories, but, following Professor Schulten, he keeps well within the realm of sane judgment and ascertained fact.

HUNTER COLLEGE,
NEW YORK CITY

JACOB HAMMER

CLASSICAL ARTICLES IN NON-CLASSICAL PERIODICALS

V

American Historical Review—October, 1927, Review, favorable, by D. M. Robinson, of *The Cambridge Ancient History*, Volume V: Athens, 478-401 B. C. [see *THE CLASSICAL WEEKLY* 22.137-139]; Review, favorable, by W. S. Ferguson, of P. Jouguet, *L'Impérialisme Macédonien et l'Hellénisation de l'Orient*; Review, favorable, by R. V. D. Magoffin, of V. Chapot, *Le Monde Romain*; Review, largely unfavorable, by D. McFayden, of L. Homo, *Les Institutions Politiques Romaines, de la Cité à l'État*; Review, by C. W. Blegen, of E. L. Highbarger, *The History and Civilization of Ancient Megara*, Part I [though many details of the dissertation are criticised as defective or erroneous, the work is characterized as "painstaking and conscientious" and it is stated that the author's "collection of material will prove of value to the historian, though the latter may not always accept the interpretation offered here"]; Review, favorable, by J. Hammer, of Carl Wunderer, *Polybios: Lebens- und Weltanschauung aus dem Zweiten Vorchristlichen Jahrhundert*.—January, 1928, Review, favorable, by L. Thorndike, of G. Sarton, *Introduction to the History of Science: Volume I, From Homer to Omar Khayyam*; Review, favorable, by W. S. Ferguson, of *The Cambridge Ancient History*, Volume VI, Macedon, 401-301 B. C.; Review, favorable, by C. H. Moore, of M. Rostovtzeff, *A*

History of the Ancient World: Volume II, Rome; Review, favorable, by T. Frank, of A. Piganiol, *La Conquête Romaine* [the author's "reconstruction of prehistory and early history is as sound as any that I have seen..."]; "...when all is said, Piganiol has written a very useful book, and in the first part he has made a reconstruction that ought to have a wholesome influence"; Review, favorable, by O. L. Spaulding, Jr., of Captain B. H. Liddell Hart, *A Greater than Napoleon: Scipio Africanus <the Elder>* [see *THE CLASSICAL WEEKLY* 22.127-128]; Review, favorable, by A. E. R. Boak, of F. F. Abbott and A. C. Johnson, *Municipal Administration in the Roman Empire*; Review, favorable, by M. Rostovtzeff, of Dacia: *Recherches et Découvertes Archéologiques en Roumanie*, Volumes I-II, *Publiée sous la Direction de Vasile Pârvan*; Review, markedly unfavorable, by R. W. Rogers, of *The Cambridge Ancient History*, Volume of Plates, I, Prepared by C. T. Seltman.—April, Review, favorable, by F. W. Coker, of G. Engelmann, *Political Philosophy from Plato to Jeremy Bentham*, Translated, from the German, by K. F. Geiser [the work deals, *inter alia*, with Plato, Republic, and Aristotle, Politics]; Review, favorable, by A. C. Johnson, of E. Ciaceri, *Storia della Magna Grecia* [Professor Ciaceri "has succeeded in reconstructing a valuable and vivid sketch of the history of Magna Graecia. Inevitably there are great gaps. In the case of some cities little survives except their issue of coins, but until complete excavations reveal their story in greater detail this book is likely to remain our best authority on the history of Greek civilization in southern Italy"]; Review, in part favorable, in part unfavorable, by M. Rostovtzeff, of B. W. Henderson, *Five Roman Emperors: Vespasian, Titus, Domitian, Nerva, Trajan*, A. D. 69-117.—July, Review, favorable, by J. J. Van Nostrand, of S. Gsell, *Histoire Ancienne de l'Afrique du Nord*, V., *Les Royaumes Indigènes: Organisation Sociale, Politique, et Économique*, VI., *Les Royaumes Indigènes: Vie Matérielle, Intellectuelle, et Morale* [these volumes carry the story to 146 B. C.].

Art and Archaeology—September, 1927, Recent Acquisitions of Classical Sculpture in the Royal Ontario Museum, Cornelia G. Harcum [eleven illustrations]; Painted Sarcophagi from Clazomenae in the Constantinople Museum, N. Ashover [thirteen illustrations. "...these clay sarcophagi constitute, except for vases, the only examples of Greek painting in this Museum. They represent Greek art of the VIIth and VIth centuries B. C., mixed with Asiatic influences—the best example of the Ionian art which played so vital a part as an intermediary between Greece and the Orient"]; The Lost Tombs of Canosa, Alma Reed [two illustrations].—October, Review, somewhat indefinite, by W. R. Agard, of Sir Charles Walston (Waldstein), *Alcmenes and the Establishment of the Classical Type in Greek Art* [for a far more detailed and more critical review of this book see *THE CLASSICAL WEEKLY* 21.108-110].—November, Excavations at Nemea Concluded, C. W. Blegen [page 189]; Review, by A. D. Fraser, of Sir Charles Walston (Waldstein), *Notes on Greek Sculpture*; Review, favorable, by H. R. W. Smith, of L. Sechan, *Études sur la Tragédie Grecque dans ses Rapport avec la Céramique*.—December, Notes from Rome, D. M. Robinson [comments on recent excavations at Pompeii and Herculaneum]; New Finds from Pompeii [unsigned; page 240].—January, 1928, José Ramon Mérida, *The Roman Theatre of Merida* [nine illustrations. This article was translated from the Spanish by Arthur S. Riggs, Editor of Art and Archaeology].—March, A. D. Fraser, *Two Terra Cotta Heads of Hermes in Toronto* [six illustrations]; June, A. Persson, *The Swedish excavations at Dendra, Greece* [nine illus-

trations]; James E. Dunlap, The Swimming-Stroke of the Ancients [eight illustrations]; Review, favorable, by G. Showerman, of M. Rostovtzeff, A History of the Ancient World. Vol. II, Rome [for a much more detailed and valuable review see THE CLASSICAL WEEKLY 22.132-135].—July-August, Review, by Mrs. Joseph M. Dohan, of A. J. B. Wace, A Cretan Statuette in the Fitzwilliam Museum.—September, Review, favorable, by Agnes K. Gray, of Clara E. Laughlin, So You're Going to Rome?—October, Review, favorable, by T. L. Shear, of Essays in Aegean Archaeology, Presented to Sir Arthur Evans in Honour of his Seventy-fifth Birthday.—November, Review, favorable, by J. Shapley, of D. M. Robinson, Roman Sculptures from Colonia Caesarea (Pisidian Antioch).—December, Ben Blessum, Gerasa the Golden [twenty-three illustrations]; Review, by W. R. Agard, of F. P. Johnson, Lysippos [for a more detailed review of this book see THE CLASSICAL WEEKLY 22.45-47].—February, 1929, W. Dörpfeld, Ancient Ithaca [six illustrations and two maps]; Katherine Stanley-Brown, The Triumphal Arch at Orange [one illustration]; A Sea-God in the Net [a translation, unsigned, from the German, of an article about a bronze statue of a bearded man, found, recently, it would seem, off the northern part of the island of Euboea. The statue is said to date between 460 and 450 B. C.].—April, Review, by A. S. Riggs, of C. L. Woolley, The Sumerians.

Metropolitan Museum of Art, Bulletin of the—September, 1927, Isabel L. Hooper, The Exhibit of Greek and Roman Daily Life.—October, Pottery from Zygouries, Gisela M. A. Richter.—February, 1928, A Corinthian Krater, Christine Alexander.—March, Recent Accessions of the Classical Department: Bronzes, Terracottas, Glass, Jewelry, Gisela M. A. Richter [ten illustrations].—April, Recent Accessions of Athenian Vases, Gisela M. A. Richter [nine illustrations].—July, Reproductions Recently Acquired for the Classical Department, Gisela M. A. Richter.—August, A Roman Cinerary Urn, Christine Alexander.—November, A Bronze Statuette of Heracles, Gisela M. A. Richter.—December, A Greek Bobbin, Gisela M. A. Richter.—March, 1929, A Pair of Greek Satyr Vases, Gisela M. A. Richter.—April, A Krater by Polion, Gisela M. A. Richter.

CHARLES KNAPP

A LEXICON OF VITUPERATION

In his article, Humor in Homer and Vergil, THE CLASSICAL WEEKLY 22.169-172, 177-181, Professor Hewitt writes (171): "...Of vituperation both Greek and Roman were excessively fond; they managed to develop a vast and varied magazine of uncomplimentary epithets..." In this connection attention may be called to a lexicographical work of Suetonius, in Greek, called, according to Suidas (s. v. Τρόγυλλος), 'On Slandorous Expressions or Insults, and the Source of Each'. This work, now lost, was used by later Greek grammarians, lexicographers, and scholiasts (e. g. Suidas, Hesychius, Photius, and especially

Eustathius), but apparently not by any Latin writer. An abridgment, discovered by E. Miller in a thirteenth century manuscript, and published by him in *Mélanges de Littérature Grecque Contenant un Grand Nombre de Textes Inédits*, 413-426 (Paris, 1868), shows that it contained an introduction on insults in Homer, followed by the expressions themselves arranged in ten categories. 'Επι Ἀνδρῶν Ἀκολάστον, Ἐπι Γυναικῶν, etc. Most of the material, came, naturally, from the Greek comedies. The most recent discussion of the work is in the article on Suetonius written by G. Funaioli for the forthcoming volume of Pauly-Wissowa, Real-encyclopädie, an article which has recently appeared as a "Sonderdruck, nicht im Handel".

BROWN UNIVERSITY

RUSSEL M. GEER

THE DEFEATED CONTESTANT IN PINDAR

Professor Hewitt, in his paper on Humor in Homer and Vergil, THE CLASSICAL WEEKLY 22.169-172, 177-181, refers (169) to Professor Percy Gardner's statement that the defeated contestant in an athletic event was often jeered, and sometimes took his way home along bypaths and alleys. In the note on this statement Professor Hewitt writes: "...Professor Gardner gives no references; but one thinks of Aristophanes, Ranæ 1089-1098".

Professor Gardner evidently had in mind Pindar, Pythian 8. 83-87. There it is said that the four young men who were defeated by Aristomenes in the wrestling match did not return to their mothers welcomed by the sound of sweet laughter; by back paths, aloof from their foes, they skulked in misery because of their defeat. In Olympian 8.69-70 we read of the victory of Alkimedon, "who by God's grace, nor failing himself in prowess, hath put off from him on the bodies of four striplings the loathed return ungreeted of fair speech, and the path obscure" (I give Myers's translation). The Greek words correspond exactly to Professor Hewitt's expression, "bypaths and alleys".

There is also a fragment of Pindar (214) in which the unhappy return of the defeated is noticed: 'Defeated men are held fast by utter silence from going to meet their friends'.

VASSAR COLLEGE

GRACE H. MACURDY

ONCE MORE SPENSER AND OVID

To the tree-lists discussed, under the caption Spenser and Ovid, in THE CLASSICAL WEEKLY 22.91-92, 166, 184, one may add the earlier, if shorter, list of trees given by Catullus 64.288-291 as the wedding-gift brought by the river-god Peneos from forest-girt Tempe. For a modern example we may cite Tennyson's *Amphion*, 23-48. Tennyson there gives a list of trees dancing to the jingling meter; among them Catullus's beech, poplar, and cypress, though not his laurel and plane, appear.

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